t derive things from a mixture of change and plastic nature both together. .

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And thus we see, that there is a double notion ;of nature amongst Atheists, as well as Theists; which we cannot better express than in the words of BaJbus the Stoic, personated by Cicero: "Alii naturam censent esse vim

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quandam sine ratione, €ientem motusin xxxii.P. corporibus necessarios; alii autem *vim* oper.tora'lx' participem ordinis, tauquam via progre-idipntem, Cujus solertiam, nulla ars, nulla ma-EUS, nemo opifex, consequi potest imitando;-Sfe-minis enim vim esse tantam, ut id quanquam pe-rexiguum, nactumque sit materiam, quo ali auge-;tique possit, ita fingat et efficiat, in suo quidque gfenere, partim ut per stirpes^ alantur suas, partiia ut movere ^etiam possint, et ex se sirnilia sui genfe-rare." Some by nature mean a certain force without reason and order, exciting necessary motions in bodies; but others understand by it such a force, as participating of order proceeds as it. were methodically* Whose exquisiteness, no art, no hancj, no opificer can reach to by imilafem For the force of seed is such, thatthough the bulk of it be very small, yet if it get convenient matter for its nourishmenLand increase, it so forms and frames things in their several kinds, as that they can partly through their stocks and trunks be Bowrished, and partly move themselves also, and generate their like.—And again: " Sunt qui Bifynaturae nomine appellent, ut JEpicurusi; y@% cum dicimus natura constare adininistrarique mlliidum, non-ita dicimus, ut glebam^ aut frag^ mentuin lapidis, aut aliquid ejusmodivnulla co-haerendi naturaf sed ut srborena, ut animalia, in